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A Chapel in Every Home

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A Chapel in Every Home

— By —

JOSEPH R. WILSON, LL. B.



1909

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BY

JOSEPH R. WILSON

Registered at
Stationers' Hall
London, Eng.

This work is dedicated to the
greater glory of God and the
bringing of man into a closer
relation with his Creator

All humanity is hungering for Religion

Let us make it a permanency in the household

“A place for prayer implies a time for it”

Let us consecrate one room in our homes, no matter how
small, to the worship of God

“The Church and the State both depend for vigor and
stability upon the home”

“If Pagan Rome had domestic shrines for household gods,
surely Christian America ought to have domestic
shrines for the one God”

A Chapel in Every Home

TO ALL WHO WORSHIP GOD, IRRESPECTIVE OF CREED OR DENOMINATION :

"If pagan Rome had domestic shrines for household gods, surely Christian America ought to have domestic shrines for the one God." So wrote my dear friend, the late Dr. George Dana Boardman, of Philadelphia, in response to my request for his opinion on an article written by me over ten years ago setting forth the thought that every home, no matter how humble, should have in it a little chapel; a room sacred to the worship of God, into which any inmate could retire at any time and commune with his or her Maker.

I submitted the article to other prominent churchmen, inviting their opinion thereon and many responded. On October 30, 1898, the article was published simultaneously in the *New York Herald* and the *Philadelphia Press* with the opinions attached thereto, including those of the late Bishops Potter, of New York; Coleman, of Delaware, and Neeley, of Maine.

Since that time the words, "A chapel in every home," have been beckoning me on—in the daylight, in the darkness, on the street, in my office and in my home. At the last named place it has long existed as a reality, the most loved spot in the household, consecrated by the Church and used daily by the members of my family for their devotions.

"A chapel in every home" rings in my ears like the voice of God calling me to deliver His message to His people—in the homes of the rich, in the homes of the poor—a place for prayer, dedicated to Him, and I predict that the time will come when no house will be considered a Christian habitation unless it has its little chapel specially constructed for worship, and that future generations will look back with pity to the days when the chapels were only known in the homes of the wealthy or of the clergy.

Before me, however, looms the problem of the crowded tenements, the densely populated flats and the hovels where humanity is huddled together in poverty and rags, where every inch of space is vitally necessary to life itself, to breathe in, eat and sleep in. Where is there any room for a chapel, no matter how small, under such conditions?

My answer is, there is no room in such places as they exist today. A place for prayer was not in contemplation when they were built. Let us not then exclaim "impracticable" because physical conditions are not ideal for the immediate adoption of the chapel in the home, in *every home* throughout the world. Let us commence where the ideal conditions do exist.

The present tenements, flats and hovels cannot last forever. New and modern structures for the poor are being built all the time, affording the opportunity for owner and architect to combine investment and utility with work for the Master, for "where God has given a roof, there he expects an altar."

My own little chapel is less than six feet square, yet so far it has been large enough for all our needs. When I moved into my present home some years ago, there it awaited me already built, at the head of the stairway on the second floor, with a colored glass window in it, just as if I had designed it. It was probably intended for a sewing room or some other domestic purpose. I accepted the mute invitation and it at once became the chapel. We

fitted it up, had it consecrated, and have used it daily ever since. There are similar rooms in many homes all over the world waiting their consecration and dedication to Almighty God.

The chapel in every home must come in time; it will come, and its effect will be to bring the presence of God into thousands of homes in which He would otherwise be unknown. The late Bishop Potter wrote me, "a place for prayer implies a time for it," and since he sent me that message I have learned its truth by experience, and can add that in addition to the place and the time, my own little chapel has proved an invitation so irresistible that I have found myself on my knees within its portals as many times outside the regular hours for prayer as within them.

A row of houses for workingmen will be built by some pioneer with a little chapel, say six feet long and four wide in each house, with a colored glass window at the end to suggest an atmosphere of sanctity, the sill of which may constitute the altar. Some may use it as a store room or for any other profane purpose, but some one in the row will use the little chapel in the home as a place for prayer and others will copy. It may take hundreds of years to bring man to a realization that he is behind the pagans in his attitude toward his God; but again, I predict that the time will come when people, in looking for a house to rent or buy, will ask, "What kind of a chapel has it?" and the chapel in every home will be sweet in the eyes of the Lord.

I cannot let this thought die—I could not if I would—for it must henceforth reverberate down the avenue of time, the closer relation of man with his Maker in his everyday life, the invitation to God to dwell in the household, the chapel in the home—every home—henceforth and forever.

When the hot blood of anger surges through the veins and the words which cut like a knife accompany the cruel blow, when husband and wife forget their vows made at the altar and in the presence of their little ones turn on each other like wild beasts—in the tumult and agony of human weakness and suffering, the open door of that little room sacred to God will utter "peace." Many a harsh word will be suppressed by a sight of that open door and the presence of God within. Many a one bowed down in grief and tribulation will find comfort there—kneeling alone with Him who will help if we will only let Him, and a great joy will be born to man from a closer personal communion with his God.

It has been born to me, and often on my knees in that sacred spot in my home I have prayed alone against despair and death, and though death prevailed and took my loved ones, I understood—it was all right—and peace came over my soul so sweet that I would I could give it to all my fellow men. And in the daily battle of life I have found my strength and inspiration from a brief communion in the morning with my Heavenly Father. The day's toil has been lightened and the shadows have dissolved before the bright confidence I carried out with me from that brief communion.

What has been the effect of the Chapel in the Home on the attendance of my family at Church? It has been to intensify the desire for congregational worship, to create a joyous anticipation of the Sabbath when the worship in the home expands into worship with all people in the greater houses of God, and if a member of my family misses Church it is with a feeling in the heart that something has been lost which will never return. The Sabbath is

a glorious day in my home. My children have been raised with God in their midst, and it is love and not fear that takes them to Church or Sunday School. The peace and sanctity of that little chapel in which they have assembled so often is reflected in their lives. If I could tell all that Chapel has done for me and my loved ones, there is not a man who believes in God who would allow another day to pass without planning one for his own home.

Some of the great and good men, whose letters on this subject I have had reproduced for the benefit of the world, have passed beyond the Great Divide, but their words of encouragement and approval are already cemented into the foundation of this movement for all time. Others, whose letters are reproduced, still live to help in the work of making the Chapel in every Home practical and universal. Let the Bishops, High Priests and Elders of the world unite with the Clergy to bring the thought home to every congregation, and by this means it will have the spiritual force through human channels which will hasten that day which the Almighty God intends to come when a habitation will be provided for Him in every home.

After years of waiting, I feel, at last, that the world is ripe to again receive the message. All humanity is hungering for religion. The hand of sickness, sorrow and death is leaning heavily on many households, and it is at such times that eyes are cast heavenward for comfort. If our eyes were as often cast heavenward in times of health and prosperity as they are in times of sickness, we would be better men and women, and there would be more charity in the world. If we had God in our hearts as much as in our heads, domestic devotion would not be dying out, but would be a loving daily communion with Our Father in Heaven. Again, I refer to that sentence in Bishop Potter's letter, "a place for prayer implies a time for it." Let us consecrate one room in our home, no matter how small, to the worship of God, and make provision hereafter for the chapel in every home.

Whoever reads these lines I invite to come forward and help me in this generation in carrying the thought and suggestion as far as we can. The "Chapel in every Home" will indeed "deepen the religious life and be a safeguard against irreverence and wrong doing in the family," and become a tower of strength among men in developing a loftier purity in domestic life, and greater love and charity toward all.

I am unable to print more than a very limited number of this message, but there will be sufficient, I hope, to reach the leading churchmen and all rulers. From everyone who receives it I ask an expression of his views thereon, as it is my intention that when the message goes forth for the third time it shall speak with the eloquence of the world's greatest minds, and the suggestion of a chapel in every home will no longer be the thought of an individual, but the acclaimed demand of the civilized world for a "closer walk with God."

Your comrade in the Lord's service,

Philadelphia, Pa., U. S. A., October 1, 1909.

A large, stylized handwritten signature in black ink, reading "Joseph R. P. Henson." The signature is written in a cursive style with a large, looping initial "J".

COPIED FROM
THE PHILADELPHIA PRESS, SUNDAY, OCTOBER 30, 1898

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A religious atmosphere is so essential to a true home that it is strange the thought of incorporating a small chapel in every house has not presented itself before this to the Christian world.

In most American homes a room no larger than a bath room would answer all requirements. Its sacred character could be imparted by a colored-glass window, tiny altar, prie dieu and other religious emblems, in consonance with the views of individual worshipers.

It is quite probable that the existence of a spot thus hallowed in every house would have a decidedly beneficial effect on the inmates, for there are times when, either in trouble or sickness, the heart longs for communion with God in some quiet chamber, from which the garish light of day has been excluded.

With a room specially created for this purpose, dedicated to worship and flooded with a tender atmosphere, breathing of sacredness and tranquillity, a yearning would be satisfied and a custom established that would find many sympathizers.

The nearest approach to this is perhaps found in the homes of devout Christians who have dedicated a corner of their bed rooms to worship, and placed there the symbols of their faith, before which they kneel while offering up their orisons.

Up to the present day a chapel in connection with the households of private individuals has been confined exclusively to those born to high estate or to the wealthy.

In England and on the Continent, each royal residence has its chapel, in some instances dating back centuries, and many members of the nobility and landed gentry have copied the example and erected within their castle walls or on their large estates private chapels for the exclusive use of the members of the family and the tenantry.

The idea, which dates back to the medieval ages, has also impressed itself upon a small percentage of those who have amassed or inherited wealth, and there are instances, both in this country and abroad, where in the construction of the modern palatial residence as much attention has been paid to the chapel as to the art gallery.

Colleges, universities, large private schools, hospitals and like institutions may be cited as a half-way step between the church and the private dwelling. They afford an illustration of the advantages derived from having a private place of worship in connection with each institution. The addition of a private chapel gives a fullness and completeness to the institution, affording a religious influence essential to the realization of its noblest objects.

But to go back to the idea of a chapel for every house, apart from its usefulness in providing a special chamber for spiritual communion, it would mean the introduction of an entirely new atmosphere in a household, and distill a purity and dignity unobtain-

able from any other source. It could be made a little temple into which one could retire at any time and feel as far removed from the sordid interests of life as in the precincts of the church.

Further, it would be a universal acknowledgment of the supreme value of religion in the activities of everyday existence.

With such a foundation to build on, one need not go very far out of his way to make the suggestion an accomplished fact and become the possessor of a private chapel of more or less beauty or simplicity for the use of his household.

As with every radical innovation of sweeping character, it is not only necessary to prove its value, but to find some vulnerable point in the armor of old-established custom and tradition through which the shaft of light can pass. The history of most innovations will show that they were first praised, then opposed and condemned and finally accepted by all.

In this instance the question resolves itself into one of appeal to those whose condition of enlightenment makes them amenable to that which would elevate and ennoble; in other words, bring religion closer to them by establishing a private place of worship in their house.

At first thought, it would almost appear that such a suggestion was intended to interfere with the prerogatives of the Church by inviting people to worship at home instead of congregating together in the larger edifices.

On the contrary, the suggestion of a chapel in every house is intended to strengthen the love for religious worship by providing a link between home and church, in which the teachings of the Sabbath may be digested throughout the week days, and continually suggested by the presence of sacred symbols.

Add to this the absolute necessity of a place of worship for those who are confined to the house by sickness, and for the early association of little lives with the sentiment and atmosphere of religion.

The reality of such surroundings could not fail to have an impressive effect, and it is reasonable to suppose that it would aid the young in concentrating their minds upon the prayer or hymn selected for the morning or evening devotional exercises. In this home chapel, children could be trained from early infancy.

But the allurements of such a retreat are so manifold that the subject opens the way to a volume of reasons why a private chapel should exist in every household, whereas it is the intention of the writer to simply suggest such an innovation.

A practical beginning could be made in this direction in the many new building operations now going on and being formulated. Plans could be altered so as to include a small chapel, and it is to be hoped the day is not far distant when house seekers will not be satisfied with any house unless one room, no matter how small, is specially constructed for private worship.

JOSEPH R. WILSON.



A proof of the foregoing article was submitted to distinguished Churchmen throughout the United States and abroad, prior to its publication, with a request for their views on the suggestion, and among replies received were the following :

The General Convention
House of Bishops.

Washington, D.C.

October 24th 1890

My dear Joe,

Your article on
to private Chapels or Oratorios
is admirable and most timely.

We are losing the habit
which was so powerful
an element in the life of

The General Convention

House of Bishops. 2

our fathers, of domestic devotion. I plan for it in.
plans a time for it, and
a devotional atmosphere
recalls, sobers, and uplifts.
For creating such an atmosphere,
fit environment is a most
important factor.

Yours ever
Joseph. W. Williams H. C. Potter

The late Right Rev. Henry C. Potter, Bishop of New York.

THE GENERAL CONVENTION
House of Bishops

WASHINGTON, D. C., October 24, 1898.

MY DEAR JOE :

Your article as to private Chapels or Oratories is *admirable* and *most timely*. We are losing the habit which was so powerful an element in the life of our fathers of domestic devotion. A *place* for it implies a *time* for it, and a devotional atmosphere recalls, sobers and uplifts. In creating such an atmosphere, fit environment is a most important factor.

Yours ever,

H. C. POTTER.

JOSEPH R. WILSON, ESQ.

The subject upon which ^{I have been} ~~you~~ ^{asked me} to write
is one in regard to which I have always felt
much interest and anxiety.

I have always felt
this great interest, because the matter is one
of great vital concern to all the families of the
land. Hardly anything, indeed, is more a matter
of vital concern. It has to do with our most
intimate relations with God, and with one another.
Family Prayer is one of the three ^{great} divisions of
Prayer: ~~Personal~~ Private Family, and Public.

Negligence concerning it in any one of
these parts is sure to entail great ~~loss~~ spiritual
loss.

My anxiety arises from a belief that there is
a widespread neglect of Family Worship. In
this respect, there has been, I fear, a marked
decadence during the past few years.

Anything, therefore, that will
to any degree conduce to a better observance
of this duty as I esteem it — has my warmest

2

sympathy. It is as blinding that the ^{reservation} ~~sitting apart~~
in any home ^{of an apartment,} ~~of a safe~~ or the erection in connection
with any home ~~of a special chapel~~, where family
worship may be regularly held is a distinct gain
in this direction, that I should advocate such an
arrangement with all my heart.

Having at my residence
at Birmingham such a chapel, I can speak with all
the more ~~definiteness~~ ^{conviction} of the ~~many~~
advantages ~~and benefits~~ ^{belonging} to such a
building. ~~When~~ The sitting apart of some

particular edifice or portion of edifice for this
purpose is a distinct addition to the ^{spiritual} ~~power~~
~~and effectiveness~~ of every household, and to the
^{religious} education of every member thereof.

When it should further recom-
mend that every one in his or her bed-room
have a particular place where one's ^{private} ~~prayer~~
may shall be said, when the chapel is not
so employed. If in addition, a prayer desk
- not by any means a costly article of furniture -
~~may~~ ^{may} be set up in every chamber not used
exclusively ~~for devotion~~ in one's devotions,

3

much comfort and profit
would be found to follow
such an arrangement.

I am writing in the midst of existing
duties at our General Convention
and, therefore, can by no means
do justice to this most important
and interesting subject, of
whose further presentation I
am very glad to hear.

Honour of Bishops,

Washington, D.C.

October 20, 1898.

Lighten Coleman,
Bishop of Illinois.

The late Right Rev. Leighton Coleman, Bishop of Delaware:

The subject upon which I have been asked to write is one in regard to which I have always felt much interest and anxiety.

I have always felt this great interest because the matter is one of such vital concern to all the families of the land. Hardly anything, indeed, is more a matter of vital concern. It has to do with our most intimate relations with God, and with one another. Family Prayer is one of the three great divisions of Prayer—Private, Family and Public.

Negligence concerning it in any one of these parts is sure to entail great spiritual loss.

My anxiety arises from a belief that there is a widespread neglect of family worship. In this respect there has been, I fear, a marked decadence during the past few years.

Anything, therefore, that will to any degree conduce to a better observance of this duty, as I esteem it, has my warmest sympathy. It is as believing that the reservation in every home of an apartment, or the erection in connection with every home of a chapel, where family worship may be regularly held is a distinct gain in this direction that I would advocate such an arrangement with all my heart.

Having at my residence at Wilmington such a chapel, I can write all the more emphatically of the many advantages belonging to such a building.

The setting apart of some particular edifice, or portion of edifice, for this purpose is a distinct addition to the spiritual power of every household and to the religious education of every member thereof.

I would further recommend that every one in his or her bed room have a particular place where one's private prayers shall be said when the chapel is not so employed. If, in addition, a *prie dieu*, not by any means a costly article of furniture, were set up in every chamber and used exclusively in one's devotions, much comfort and profit would be found to follow such an arrangement.

I am writing in the midst of exacting duties at our General Convention and, therefore, can by no means do justice to this most important and interesting subject of whose public presentation I am very glad to hear.

LEIGHTON COLEMAN,
Bishop of Delaware.

HOUSE OF BISHOPS,
Washington, D. C., October 20, 1898.

The General Convention

House of Bishops. Oct: 24. 1871.

My dear Sir -

"The Church in the
House" is as old as the New
Testament. and is not un-
known in this day - I know a
good many homes that are now
supplied with "Orators" - a peace
I pray for the family - If we
homes could have such a room sit Mr. A. Wilson -
apart. it would be most desirable -
Buty could only the homes of the
lower - to do, could be enriched -
The homes of the poor are to open
covenant and covenant -

The General Convention

House of Bishops.

Where it is possible, it would
be most desirable that your
proposition should be carried
out. Yours &

John Scarborough
Bishop of New Jersey

The Right Rev. John Scarborough, Bishop of New Jersey.

THE GENERAL CONVENTION
House of Bishops

October 24, 1898.

MY DEAR SIR:

"The Church in the House" is as old as the New Testament and is not unknown in this day. I know a good many homes that are now supplied with "Oratories," or places of prayer for the family. If all homes could have such a room set apart, it would be most desirable. But, of course, only the homes of the well-to-do could be so enriched. The homes of the poor are too often crowded and cramped.

Where it is possible, it would be most desirable that your proposition should be carried out.

Yours, etc.,

JOHN SCARBOROUGH,

Bishop of New Jersey.

MR. JOS. R. WILSON.

HOUSE OF BISHOPS.

Oct 24. 1898

Mr. Joseph R. Wilson:

My dear Sir:

I can think
of no more wholesome pro-
vision for any Christian
household than that of
a chapel in the house -
Many considerations could
be urged for it of which
I name but one viz: That
it would go far to
assure the maintenance
of family worship which
I fear is becoming sadly
neglected among us -
In haste

Truly Yours
H. A. Healy

The late Right Rev. H. A. Neely, Bishop of Maine.

HOUSE OF BISHOPS

October 24, 1898.

MR. JOSEPH R. WILSON.

MY DEAR SIR:

I can think of no more wholesome provision for any Christian household than that of a Chapel in the house. Many considerations could be urged for it, of which I name but one, viz.: that it would go far to assure the maintenance of family worship, which I fear is becoming sadly neglected among us.

In haste,

Truly yours,

H. A. NEELY.

St. Waterbury, Conn., Oct. 28/98
The General Convention of the Protestant Episcopal Church.

HOUSE OF BISHOPS.

My dear Mr. Willson,
Your beautiful article prepared for the Eve. Bulletin has just reached me here, - too late for me to comply with your request. The idea of a chapel in each home is a beautiful and practical one, and I trust your article may result in starting a movement in that direction.

Faithfully yours,
Anson R. Graves,
Bishop of Laramie.

The Right Rev. Anson R. Graves, Bishop of Laramie.

THE GENERAL CONVENTION OF THE PROT-
ESTANT EPISCOPAL CHURCH
House of Bishops

AT WATERBURY, CONN., October 28, 1898.

MY DEAR MR. WILSON:

Your beautiful article prepared for the *Evening Bulletin* has just reached me here, too late for me to comply with your request. The idea of a Chapel in each home is a beautiful and practical one, and I trust your article may result in starting a movement in that direction.

Faithfully yours,

ANSON R. GRAVES,

Bishop of Laramie.

Providence R.I.
November 7th 1898

Joseph R. Nelson Esq.

Dear Sir,

In reply to yours
of the 5th instant, allow
me to say, that I
think it would be well,
wherever it is practicable
that there should be a
room in every home
especially consecrated to
the purposes of private
and family worship.

I enclose an article
which I have recently
published which may

Sever to indicate my
views in regard to the
prevailing neglect of
family devotions and
I am too feeble at present
to say any thing further
Faithfully Yours

Thomas M. Clark

The late Right Rev. Thomas M. Clark, Bishop of
Rhode Island.

PROVIDENCE, R. I., November 7, 1898.

JOSEPH R. WILSON, ESQ.

DEAR SIR :

In reply to yours of the 5th instant, allow me to say that I think it would be well, whenever it is practicable, that there should be a room in every home especially consecrated to the purposes of private and family worship.

I enclose an article which I have recently published which may serve to indicate my views in regard to the prevailing neglect of family devotions, and I am too feeble at present to say anything further.

Faithfully yours,

THOMAS M. CLARK.

Louisville Ky
Nov: 7: 1830

My dear Sir:

I write to thank you for your letter
of the 5: inst and for the copy of your tract
entitled "A Christian in every house". I have never met
African with such interest. I hope you have your
own solution to meet us at some time. Because
I am persuaded that you were much helped
to revive what is I fear an almost lost habit.
Best of friends, please.

Respectfully yours

D. A. Bradley

Atty J. K.

Mr Joseph R. McKim

- - -

The late Right Rev. T. U. Dudley, Bishop of Kentucky.

LOUISVILLE, KY., Nov. 7, 1898.

MY DEAR SIR:

I write to thank you for your letter of the 5th inst. and for the copy of your article entitled, "A Chapel in Every Home." I have read the article with great interest. I hope that you will continue to write on the same lines because I am persuaded that you will receive help to revive what is, I fear, an almost lost habit—that of family prayer.

Sincerely yours,

T. U. DUDLEY,

Bishop of Kentucky.

MR. JOSEPH R. WILSON.

THE BISHOP'S HOUSE,
2727 CHESTNUT ST.,
ST. LOUIS, MO.

Nov. 11, 1898.

Mr. Joseph R. Milton:
The Eccl. Bulletin, Phil.^a:

Dear Sir: Many thanks for your 5th,
for the "Press" with your article therein.
"The Church & the State both
depend for vigor & stability upon
the Home. Anything therefore
emphasizing the vital connection
between the "Church" & "the Home" as
your suggestion of a "Chapel"
does, is of value.

Gratefully yours

David J. Butler
Bishop of Missouri.

The Right Rev. Daniel S. Tuttle, of Missouri.
Presiding Bishop of the Protestant Episcopal Church in the United States.

THE BISHOP'S HOUSE
2727 Chestnut St.

ST. LOUIS, Mo., November 11, 1898.

MR. JOSEPH R. WILSON,

The *Evening Bulletin*, Philadelphia.

DEAR SIR:—Many thanks for yours of the 5th and
for the *Press* with your article therein.

The Church and the State both depend for vigor and
stability upon the home. Anything, therefore, emphasizing
the vital connection between the "Church" and the
"Home," as your suggestion of a "Chapel" does, is of
value.

Gratefully yours,

DAN'L S. TUTTLE,

Bishop of Missouri.

The Church Divinity School,
San Mateo, Cal.
19 November 1898.

My dear Sir. I am in receipt of
your note and also of the copy of the
"Philadelphia Press" containing an
article on "A Chapel in Every Home."

An American home
may mean a mere dwelling. The inmates
may have a common table, common
night keys and up to a certain extent
common bills. In such a home a
Chapel would probably be somewhat like
family plate kept in safety deposit
vaults - for use only on great occasions.
But in what I believe is the far more
typical American home where the hearth
stone is cemented and sanctified by
Religion, some place set apart simple
and sacredly would tend to make some
member of the family devolute - and that
oftentimes is what is needed in a Christian
family - to sweeten the daily life with at
least a few devotional words from the family
as a whole, blessing the joys and soothing

the trials as they come. With the 2
provision of such a spot in the
architecture for a Christian home.
these things will go the custom - where
I have ever found welcomed in
California - & having a ^{pleasant} service of
benediction ^{about} ^{time of the} ~~at the~~ opening of a
new home. I am

Yours truly
William J. Nichols

Mr. Joseph R. Wilson
The Evening Bulletin
Philadelphia

The Right Rev. William F. Nichols, Bishop of California.

THE CHURCH DIVINITY SCHOOL

SAN MATEO, CAL., November 19, 1898.

MY DEAR SIR:

I am in receipt of your note and also of the copy of the *Philadelphia Press* containing an article on "A Chapel in Every Home."

An American home may mean a mere dwelling. The inmates may have a common table, common night keys and up to a certain extent common bills. In such a home a chapel would probably be somewhat like family plate, kept in safety deposit vaults—for use only on great occasions. But in what I believe is the far more typical American home, where the hearth stone is cemented and sanctified by religion, a place set apart simple and sacredly would tend to make some member of the family resolute, and that oftentimes is what is needed in a Christian family—to sweeten the daily life with at least a few devotional words from the family as a whole, blessing the joys and soothing the trials as they come. With the provision of such a spot in the architecture for a Christian home there might well go the custom, which I have ever found welcomed in California, of having a special service of benediction about the time of the opening of a new home. I am,

Yours very truly,

WILLIAM F. NICHOLS.

MR. JOSEPH R. WILSON,
The Evening Bulletin,
Philadelphia.

BISHOPSTHORPE,
OMAHA, NEB.

Nov 19th 1898

Dear Mr Wilson.

Thanks for the Copy of
the Philadelphia Press which
you kindly mailed to my address.
Over thirteen years ago I built
my present residence in this
City, & arranged for an Ontory
which is apparently large, not
only for the daily offices which
are said there, but for special
Episcopal sets as occasion
requires. It has not alone
been a great convenience to me
in my position, but it has been
in many ways a blessing to
those who are members of my

household.

I doubt not that a special
peace for prayer & praise, &
Consecration by the daily use
of the family under the direc-
tion of the head of the house
who is divinely appointed as
Priest in the home; would
bring a sweet benediction to
those who desire communion
with God, & believe in His
promise that "where two or
three are met together in My
Name there am I in the midst
of them."

Sincerely yours
G. Worthington

The late Right Rev. G. Worthington, Bishop of Nebraska.

BISHOP THORPE

OMAHA, NEB., Nov. 19, 1898.

DEAR MR. WILSON :

Thanks for the copy of the *Philadelphia Press* which you kindly mailed to my address. Over thirteen years ago I built my present residence in this city and arranged for an Oratory which is sufficiently large, not only for the daily offices which are said there, but for special Episcopal sets as occasion requires. It has not alone been a great convenience to one in my position, but it has been in many ways a blessing to those who are members of my household.

I doubt not that a special place for prayer and praise, and consecrated by the daily use of the family under the direction of the head of the house, who is Divinely appointed as Priest in the home, would bring a sweet benediction to those who desire communion with God, and believe in His promise that "where two or three are met together in My name there am I in the midst of them."

Sincerely yours,

G. WORTHINGTON.

New York, Nov. 26, 1895

My dear Mrs. Wilson

Your article on a Chapel
in every house is deserving of serious
consideration. It would add to the sanctity
of the home, deepen the religious life, and
be a safeguard against immorality and
wicked living in the family.

Faithfully yours
L. R. Brown

The Right Rev. Leigh R. Brewer, Bishop of Montana.

NEW YORK, November 28, 1898.

MY DEAR MR. WILSON :

Your article on a "Chapel in Every Home" is deserving of serious consideration. It would add to the sanctity of the home, deepen the religious life and be a safeguard against irreverence and wrong doing in the family.

Faithfully yours,

L. R. BREWER.

from the Bishop of Newcastle.

Nov. 16. 1898

Dear Sir

I think it would be an excellent thing if, wherever practicable, a small oratory, such as you are, could be set apart in every house for family worship & where any member of the household might wish to kneel to pray.

In England we have chapels attached to many large houses, & to the residences of Bishops almost without exception, & I cannot say how much I value my own.

I am faithfully yours
W. D. A. Wilson Eccles Newcastle

The Right Reverend the Bishop of Newcastle,
England.

From the Bishop of Newcastle.

November 18, 1898.

DEAR SIR:

I think it would be an excellent thing if, wherever practicable, a small Oratory (call it what you will) could be set apart in every house for family worship and where any member of the household might not be ashamed to pray. In England we have chapels attached to many large houses, and to residences of Bishops almost without exception, and I cannot say how much I value my own. I am,

Faithfully yours,

EDGAR NEWCASTLE.

MR. J. R. WILSON.

Dictated.

BISHOP'S HOUSE,
KENNINGTON PARK. S. E.

21st Nov. 1898

Dear Sir,

I have received and
glanced at your Article:

The suggestion is, I think,
excellent, and not least
in a Country where house
- building is such an art-
as ^{it is} in yours.

The value of ~~the~~ a thing
of the kind will, of course,
depend on the spirit in which
it is done.

To make a copy of it, would

27

be far worse than not to have it at all.

But to give some ^{visible-} expression to what should be the sacred centre of every ~~man's~~ ^{man's} home life, must, according to every principle, be right.

In this connection, I was struck by the saying of a medical friend, who told me ~~that~~ he was conscious that he could give an opinion better and more effectively in his Consulting Room than

elsewhere.

I enclose a Pastoral which
I have recently issued to
my Diocese which may have
an interest for you in
connection with ^{your} ~~my~~ proposal.

Yours very faithfully,

Edw R. Peck

The Right Reverend Bishop of Rochester, England.

Dictated

BISHOP'S HOUSE

KENNINGTON PARK, S. E., November 21, 1898.

DEAR SIR :

I have received and glanced at your article.

The suggestion is, I think, excellent and not least in a country where house building is such an art as it is in yours.

The value of a thing of the kind will, of course, depend on the spirit in which it is done.

To make a toy of it would be far worse than not to have it at all.

But to give some visible expression to what should be the sacred center of every home life must, according to every principle, be right.

In this connection, I was struck by the saying of a medical friend who told me he was conscious that he could give an opinion better and more effectively in his consulting room than elsewhere.

I enclose a Pastoral which I have recently issued to my Diocese which may have an interest for you in connection with your proposal.

Yours very faithfully,

EDW. ROFFEN.

Private



Haddon Hall,
Atlantic City, N.J.

Loomis & Pippencott

My dear Sir: On my return from
the Indian Conference at Lake Mohawk,
I found on my table your esteemed
favor of the 14th inst., which had
been forwarded to me from Philadelphia.
I mention this to account for my
delay in acknowledging your note.

I trust that the accompanying
“Committee” on your suggestions, though
brief, may be useful.

Gratefully appreciating your
kindness, I am,

Yours commd. in the Kindest Service,

George Dana Boardman

To Mr. Joseph B. Wilson,
Philadelphia

The late Rev. George Dana Boardman, D. D., LL. D.,
for thirty years pastor of the First Baptist Church, of
Philadelphia.

Private

HADDON HALL

Atlantic City, N. J.

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the 14th instant, which had been forwarded to me from
Philadelphia. I mention this to account for my delay in
acknowledging your note.

I trust that the accompanying "comment" on your
suggestions, although brief, may be useful.

Gratefully appreciating your noble idea, I am,

Your comrade in the Kingly Service,

GEORGE DANA BOARDMAN.

To MR. JOSEPH R. WILSON,
Philadelphia.

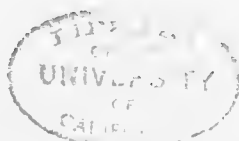


*Haddon Hall,
Atlantic City, N.J.*

Lewis & Lippincott

Mr. Wilson's idea of "A Chapel for every house" is exceedingly happy. Were the idea carried out, it would tend to make every home a sacred establishment; it would make worship a daily privilege instead of a weekly; it would make worship more intensely personal; it would help us to obey our Master's precept of unostentation in worship - "When thou prayest, enter into thy closet, and having shut thy door, pray to thy Father who sees in secret." If pagan Rome had domestic shrines for household gods, surely Christian America ought to have domestic shrines for the one God.

George Dana Boardman.



HADDON HALL

Atlantic City, N. J.

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GEORGE DANA BOARDMAN.

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